

TRACTOR OF A DRUNKARD,
Or, The Odious and beastly sin of Drunkenness,
Described and Condemned. (7)

Shewing the fearful Judgements that have beset
len notorious Drunkards: With brief exhorta-
tions to persuade men from that Swinish
and abominable sin.

1 Cor. 6. 10. Drunkards shall not inherit the
Kingdom of Heaven.

With Allowance.



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ly; & rest assuredly thou will find much comfort in them

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The dreadful Character and Condition of a Drunkard.

Habakkuk 2. 15, 16.

Woe to him that giveth his Neighbour drink,
that putteth thy bottel to him, and makest him
drunk also, that thou mayest look on his naked-
ness.

Thou art filled with shame for glory, drink thou also, and let thy foreskin be uncovered, the Cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

The Prophet Habakkuk in the foregoing verses of this chapter, having denounced several woes against several evils and reigning sins, as pride and covetousness, he comes here in this place to denounce a sad woe against that most cursed and abominable sin of drunkenness, a sin too much abounding in these days. Woe (saith the Prophet) to him that giveth his neighbor drink. The word in the original is, woe to him that drinketh to his neighbour, that is, with an intent to make him drunk, as the following words do per-

The dreadful Character

lars, that puttest thy bottel to him, and makest
him drunk also: The Word in the Original is,
that puttest thy poyson to him: discovering to
is the great evill that is in overmuch drinking;
it poissons the soul, and makes the whole man un-
utterable both to God and man.

Now that I may discover unto you the odious-
ness of this beastly, swinish, and abominable
sin of drunkeiness, I shall first set forth unto
you, the nature and condition of this filthy evill;
and thereby shew you what it is: In the next
place (God willing) I shall endeavout to set
forth unto you the odiousness of this beast-like
sin; and then give you some further discoveries
hereof, in shewing you: 1. How this sin of
Drunkeiness is hurtful both to our own and
other mens soules. 2. How it is abominable and
unpleasing to God, and odious to good men.
And then, 3. I shall shew you how it wounds
and destroys both our good names, our Credit,
our estates, yea our all in this life; yea, and
without the great mercy of God how it will
bring everlasting horrour and confusyon upon us,
both in soul and body to all eternity in the life
to come. And then shortly and lastly, I shall
give you some few (but fearful) Examples of
Gods heavy wrath and vengeance executed up-
on notorious Drunkards, then in this life, and
to conclude in a word or two of exhortation.

Drunk-

of a Drunkard.

Drunkennesg is a flattering ebul, a sweet
passon (as one saith) and delight so ne sin, which
whoso delight eth himself in, is not himself, but
a common shame ehen to Nature it self, and
perpetual disgrace to mankind.

And men may be said to be guilty of drunke-
ness, when they take in either wine or strong
drunk beyond measure, so as there follows an
entoxicacion of the powers of the soul: and that
drunkennesg is a sin that procures miserable
plagues and sojourns both to the Soul and to the
Body, inflaming the blood with unnatural heat,
from whence comes Dropes, Consumptions,
and cold Diseases, with untimely deaths; so
that many by drinking healths to others, have
drank away health from themselves, a most ab-
ominable practice.

Secondly, drunkennesg confounds the memo-
ry, dulls the understanding, distemperes the hor-
dg, defaceth beauty, and hurts the mind: so the
heart and braine being the mediate instruments
of the soul, are by drinking distempered and in-
flamed, and thereupon ariseth wicked imagina-
tions, disorderred and unculp affections: from
whence also commeth stinking breaths, redness
of eyes, weakness, woes, sojourns, wounds, and
contentions, and such like, being the fruite
thereof, as Solomon saith Pro. 23. 29, 30. Pro. the
29. v. saith he, Who hath woes, who hath sor-
rows,

The dreadful Character?

rows, who hath contentions, who hath bablings, who hath wounds without cause? who hath redness of eyes? They (saith he, verse 30.) that tarry long at the Wine, they that go to mixt Wine. 3. Drunkenness corrupteth the blood, polloneth the spirits, and beggars the Purse. The Drunkard (saith Solomon Prov. 23. 21.) shall come to poverty. And further it enricheth the carcass with surfeits and Dropes, and turns the very blood into water, and the very soul into sooth, swinishly disantimating the understanding power of the same. 4. Drunkenness causeth vomiting and filthiness, of which the Lord himself complains by the Prophet Isaiah, Chap. 21. 7, 8. speaking of the Priests, De saity, They have also erred through Wine, and through strong drink they are out of the way; the Priests and the Prophets have erred through strong drink, they are swallowed up in Wine, they are out of the way through strong drink, they err in Vision, they stumble in Judgement. For all tables are full of Vomit and filthiness, so that there is no place clean. Now the evil of this abominable Sin of Drunkenness, I shall here set forth unto you in these three things; 1. As it respects God. 2. As it respects other men. 3. As it respects the drunkards themselves. And 1. As it respects God; and so the Sin of drunkenness makes men forget

God

God and his Labors, Hos. 13. 5. Prov. 31. 4, 5. saith
Solomon, drinking wine and strong drink makes
men forget both the Laws of God and Man.
2. Drunkenness is Idolatry, it sets up another
God, which is a most notorious sin, Phil. 3. 19.
Whose God is their belly, saith the Apostle: the
Babylonians had Bell for their God, a God of
bells, but drunks and gluttons make their
bellies their Gods, Gods of flesh: their whole
thoughts, cares, & endeavours, are only to please
their bellies, the whole course of their life is
nothing else but a filthy delight in drinking
and swilling to please their base lusts: they
are Belly-Gods which love Good Liquors, who
serve their bellies; as St. Paul saith, Rom.
16. 11. The Rabbies were used to say, that he
was a Belly-God that drank a quart of wine.
We have many such amongst us, and do not
they that drink healths upon their knees sparcle
ice it to those they drink to, and thereby make
Gods of them? 3. Drunks abuse the good
creatures of God, which they should use to the
honour and glory of God; these they abuse in
the maintenance, pleasing, and pampering of
these own base sensual Lusts and Pleasures,
which are bitter enemies to God and his truth.
It ought to be mortified, 1 Cor. 10. 31. saith St.
Paul. Whether you eat or drink, or whatsoever
ye do, do all to the glory of God; what glory ha-

The dreadfull Charakter

the Lord when men make swill tubs of their bellies, and so over-satisfie themselves with drinking, that they are unfit for motion, either for God or men, and fit for nothing but to sleep?

4. Drunkenness is a factelegious robbing of God of his worship. You know we are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have over-ramm'd themselves with meat, and over-humured their silly Carbasses with unordinate drinking, how unfit then are these men, thus disempred with drinke, for the worship and service of God: their heads are either too heavy, or too light, and their hearts are dull and droutie, and God may hate the drunken carbasses, but as for their hearts and spirits, they have none then for God: they are then fit for nothing but the Devils drudgery, Hos. 4. 11. The prophet saith, wine, and new wine take away the heart: excess or overmuch either in eating or drinking, causeth vexation in the service of God: and as for such persons, God may have a little bodily worship and esp. labour from them, a few dronke sleepy performances: but in his spiritual heavenly service and worship, him is not to be had of them, though the Lord be a Spirit, most wise, most holy, most great and most glorious, who will be worshipped, if acceptably, in spirit and truth.

See

of a Drunkard.

Secondly, for the evil of drunkenness, as it respects others. First of all drunkenness makes men forget the condition of others: those that give themselves to the evil of Drunkenness, mind not at all the estate or condition either of Church or State, let come what will come, so they may have drinke enough, their Pipes and their Pots, it matters not what becomes of others. The Prophet saith, Amos 6. 4, 5, 6. They eat the Lambs out of the flock; and the Calves out of the midst of the stalls, they drink wine in bowls, and anoint themselves with chief ointments; but they are not grieved for the affliction of Joseph.

2. Drunkenness doth exceedingly wrong and impoverish the poorer sort: drunks and gluttons are like Caterpillers and Locusts, which devours that which should maintain and relieve others; did not men exceed so much in eating and drinking as they do, there would be more plenty and more cheapness, and more relief for the poor then there is: for one drunken beast devours more then would very well refresh and satisfy an hundred poor people that lye in want and misery; I dare confidently aver it for truth, and do verily believe it, that if the poor might have but one quarter of what is spent sinfully, and superfluously in rioting and drunkenness, I do believe, nay, I am confident, I say, that we

should

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should see no Beggars in our streets, nor hear any complaint for want of bread at our dooors: There is a generation (saith Solomon, Prov. 30. 14.) whose teeth are as swords, and their Jaw-teeth like knives, to devour the poor from off the earth, and the needy from among men. And such are the teeth and jaw-teeth of Drunkards and Gluttons: they make both bread and drink dear. 3. Drunkards wrong the chastity of others; who make more lawful attempts, or commit more fouler acts of uncleanness, than those that delight themselves in drunkenness: fulness of drink breeds fulness of sin and fulness of lust: intemperancy begets incontinency, and after rioting and drunkenness, follows chambering and wantonness, Rom. 13. 13. When Lot was fill'd with wine, then was he fit for incest, Gen. 19. 31, 32, 33. And the drunken Sodomites, of whom the Text speaks, were guilty of most horribile uncleannesses. 4. Drunkenness gives evil examples to others, they draw in others to follow their own most evil and abominable filthy practice to intemperancy, in eating and drinking, which is a very great evil. 1 Pet. 4. 14. They think it strange (saith the Apostle) that you run not with them to the same excess of riot. There is a very great inclination in the hearts of men naturally to follow others in eating & drinking excessively; they will not only go but run to it,

of a Drunkard.

it ; little invitacion will serue the turn, they
need not to be asked twice, therefore So'omon
counseleth his son, Pro. 22. 20. not to keep com-
pany with wine-bibbers. One drunkard poisoneth
another with his sin, and men are as it were
poisoned by the evil examples of others. 5. This
abominable Sin of Drunkenness bringeth
down heavy judgements from God, Isa. 5.12 13.
there the intemperancy of the people is first set
down, and then the judgements that followed
thereupon ; They rose up early, and sat up late,
to follow after strong drink, as too too many
now adays do; from the Bed to the Ale-house, &
from the Ale-house to bed again : but verse 13.
behold the judgements of the Lord upon them.
Therefore saith the Lord (because of these ex-
cessive drinking) my people are gone into capti-
vity because they have no knowledge. Their
Gluttony and Drunkenness made them both
senseless and sensual, and their honourable men
are famisht, & their multitude is dryed up with
thirst; a most sad (but suitable) judgement. So
likewise Belshazzar, he feaſteth and rebels with
thousand of his Lords : & that very night when
he was in the midst of his jollity he was depriſ'd
of his Kingdom, and himself also slain; as you
may see in Dan. 5. He drank Wine, and praſſed
the Gods of Silver and Gold, of Wood, and of
Brass, & that very night did the Lord cut him
off.

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of. So 2 Sam. 13. Ammon being drunk, was slain by Absalom's servants. Through drunkenness Benhadad with 30 other Kings were by the Israelites overcome, 1 Kings 20. 11. So likewise David, a man after God's own heart, 2 Sam. 11. 13. made Uriah drunk, thinking thereby to have covered his horrid sin of Adultery, for the which he sorely smacked afterwards; so Herod, Mat. 14. in his drunken banquet caused John the Baptist to be beheaded, and what became of him: he was deposed, and dyed miserably in his exile. So the Jews, Isa. 5. drunk till they were thirsty, and then Hell was prepared for them. Through drunkenness even Righteous Lots daughters lay with their Father, and so two cursed nations sprung from their loins, Gen. 19. 31. Through drunkenness Nabals heart dyed within him, 1 Sam. 25. 36. Through drunkenness the Philistines, (Judges 16. 25. making sport to themselves with poor Sampson) had the house pulled down about their ears.

Thirdly, The evil of this most odious sin of drunkenness, as it respects the drunkards themselves, consists in these five things. 1. It hurts their souls. 2. Their bodies. 3. The whole man. 4. It impoverisheth their estates. And 5. It disgraces their names, and stainseth their Credit, whom in this world.

And first, for the soul, drunkenness clogs and
snares

of a Drunkard.

infatuates the understanding, blinds the mind, and besots the spirits, Isa. 21. 7. The Priests and Prophets erred through wine, & through strong drink were they out of the way : they err in vision, and stumble in judgement. Drunkenness doth drown their wits and their senses in the Ale-suds. 2. Drunkenness disordereth the affections ; by over much drinking the government of reason is laid asleep ; and so the affections grow disorderly, and then wanton lusts, lascivious thoughts and desires travel up and down the Region of the Soul, and over-power and disorder the affections, 2 Pet. 2. 13, 14. 3. Drunkenness hindereth the activity of gifts & graces in the Soul : when a man is over-laden with any burthen he cannot move nimbly ; so when men have over-laden themselves with too much drink, more then they can well bear, they are altogether unfit for the service either of God or men ; they are then fit for nothing but sleep.

2. Drunkenness is hurtful for the bodies of men ; overmuch and excessive drinking bringeth sickness, and is destructive to health ; almost all the diseases which men have, come from the abundance of ill humours in the body, and from whence comes these humours, but from the in-importancy either in eating or drinking, where men that are moderate and sparing in the use of the Creature, they are seldom troubled with

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with any disease. Sobrietie is the best friend to health, and a greater enemy it hath not then drunkenesse, 1 Cor. 11. 29, 30. The Corinthians were excessive in their eating and drinking, and what saith Paul of them? For this cause (saith he v. 30.) many among them were sick and weak. So Hos. 7. 5. With bottles of wine the Princes have made the King sick.

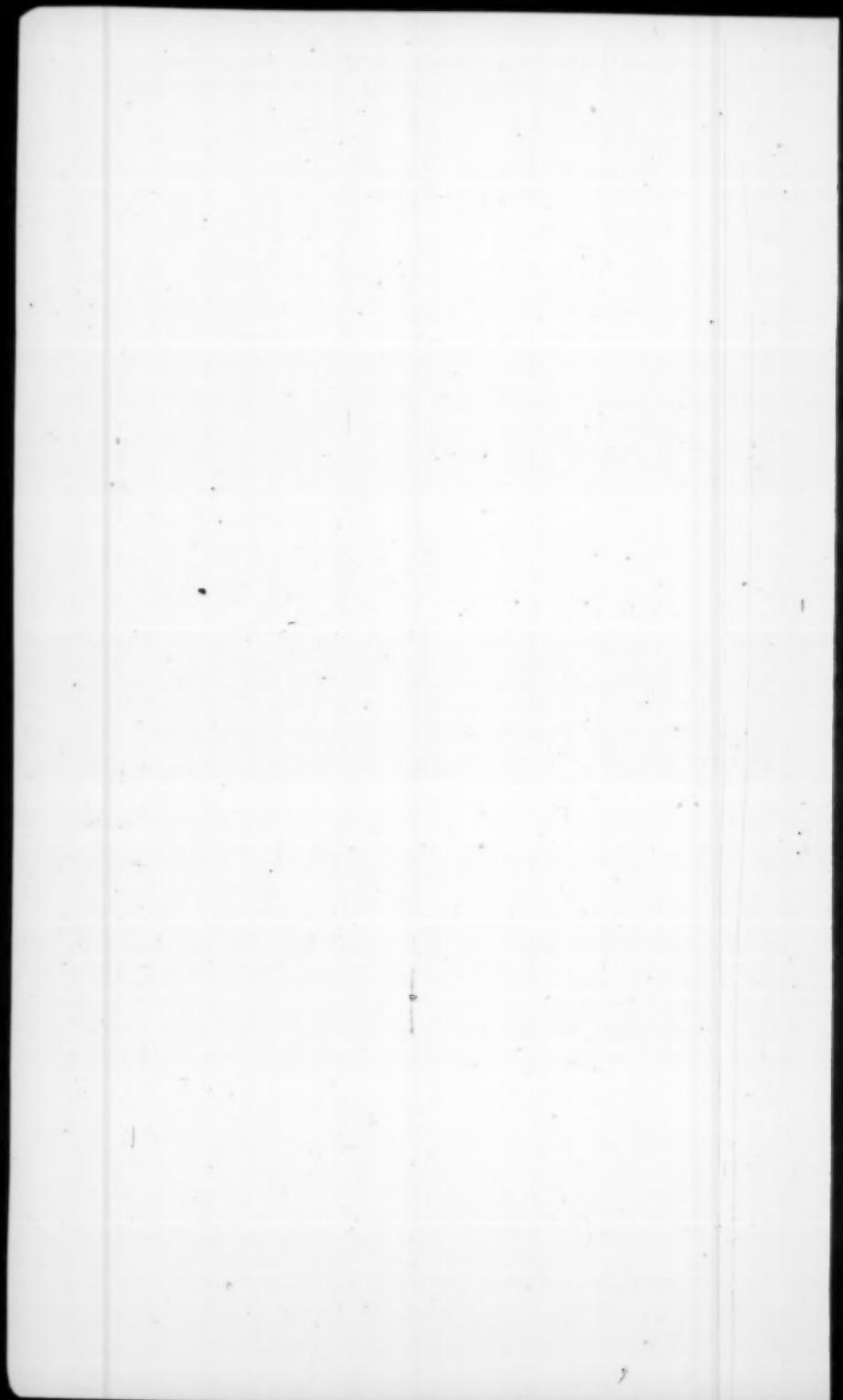
3. Drunkenness is hurtful to the whole man, As 1. by drunkenness a man is brought into bondage under the Creatures which God hath given him, if he had grace to use a right dominion over them. Drunkards are under the tyranny and bondage of their pots and cups, they are slaves to their drinke. 2. By drunkenness men become worse then the very Beasts: the bruit creatures all unless dogs & swine, will neither eat nor drinke more then what serveth to satisfie nature, neither can you perswade or force them to take more: But drunkards, they drinke not to satisfie, but to surfeit Nature, Prov. 23. 35. When the drunkard was beaten, he felt it not: Drunkenness bereaves men even of common sense: The Hoise and the Ass may teach the drunkards wit if they had but grace to consider when they are sober. 3. Drunkenness hastens death. Many I am perswaded might have lived longer, if they had lived more soberly: drunkenness shortens mens dayes. Drunkards drinke healths

healths to others, but drinke away health from themselves. Many dye by the sword, but many more by surfeiting and drunke[n]ness : the Corinthians excess in drynking, sent many of them to their long homes, 2 Cor. 14.30. Drunke[n]ness either abbreviates or takes away the lives of men : How many have come to untimely ends in these drynke : how many are there too too often kill'd by men in these drynke, and destroyed : one Drunkard kill's another when he is drunk, and so bring's himself to the Gallows when he is sober. How many casualties do there daily happen to men in their drynke : Many a Drunkard hath killed himself in his drynke : some I know that hath drown'd themselves in their drynke : and others by falling have broke their necks in their drynke as they were going home. Drynke makes them desperate and valiant for the Devil, but if they repent not, they shall wish they had been more sober when they are in Hell.

4. Drunke[n]ness makes men very secure & fearless. Come (said those drunks to the Prophet) we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant. Drunkards do not consider : that when they are at their cups, they are at the Devil's work, and dancing about the very brink of hell. Ships that are heavy laden sink deep into the water, but if over-laden, they drown them-
selves in the water.

selues: so men that are over-laden with drinke,
sink deep into the sea of carnal security, and so
ever hazard the drowning of these souls in hell,
Luke 21. 34, 35. saith our Saviour. Speaking of
the end of the world; If your hearts be over-
charged with surfeiting and drunkennes, that
day will come upon you unawares, even sud-
denly as a snare. 5. Drunkennes is such a sin as
endangers mens eternal estate hereafter; yea,
and certainly without repentance excludes men
from comming to heaven; Be not deceived,
(saith the apostle, 1 Cor. 6. 9, 10.) neither for-
nicators, nor adulterers, nor thieves, nor co-
vetous, nor drunkards, shall inherit the King-
dom of God. The rich Glutton you know, Luk.
16. was cast into hell, that was his portion. The
Apostle saith, Gal. 5. 21. They that do such
things shall not inherit the Kingdom of Hea-
ven, what things? Why drunkenness and re-
vellings; which saith the Apostle, are the frutes of
the flesh, and without repentance, will sover-
eignly mens souls into hell; so no drunkard that
liveth and dyes in his sins, shall ever inherit the
Kingdom of Heaven.

4. This cursed itchy sin of drunkenness de-
scrops the estates of men; it consumes them to
nothing, as Solomon saith, Pro. 23. 31. The drun-
kard and the glutton shall come to poverty, and
drunkenness shall cloath a man with rags. Many
of drunkenness & gluttony, rioting & revelling



of a Drunkard.

In these youth, have brought themselves to extreme poverty in their age ; many in their youthful days have so consumed their estates in pleasing and pampering their lustful appetites with drink, that in their old age they wanted a piece of bread to eat, and then instead of feasting and rioting, they have been forced for want to fast and lament for their first abuse of the good creatures of God. The Prodigals excess among the Harlots brought him to want among the swine. He saith Solomon, Prov. 21. 17. that loveth Wine and Oyl shall not be rich : that is, he that loveth and delighteth in them excessively, shall never be rich, but shall come to poverty.

5. Drunkenness wrongs both the names and professions of men ; intemperance brings an ill report upon men. Noah's drunkenness was a greet disgrace to him, Prov. 28. 7. saith Solomon, He that is a Companion of riotous Men, meth his Father. And if it be so ill then to be companions of such persons; how ill is it then to be a drunken person ? Drunkards shame both themselves and their fathers, of whom men may say, and that truly : that he is a belly, God, a mere tos-s-pot; Isa. 28.8. (saith the Prophet) All tables are full of vomit and filthiness, so that there is no place clean : what a disgrace was it to these Prophets and Priests. Drunken-

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ness is a night work : They that are drunk, (saith the Apostle) 1 Thes. 5. 7. are drunken in the night. It is a work of darkness, and it must needs disgrace a man. Who will believe or give credit to what a drunken man says ? I beseech you then in the name of Christ, and as you love your own souls, your goods, and good name, take heed of this beastly sin, and avoid it: as our Saviour saith, Luk. 21. 34. Take heed (saith he) to your selves, least at any time your hearts are over-charged with surfeiting and drunkennes. Let us (as the Apostle saith) Rom. 13. 13. Walk honestly, as in the day, not in rioting and drunkennes; let us not be intemperate; why should we pamper up and please our vile bodies, which must shortly dye & become meat for the worms; the Apostles rule is, Make no provision for the flesh, to fulfil the lusts thereof.

I shall now briefly shew you some few, but fearful examples of Gods judgements executed upon notorious drunkards, and so I shall conclude.

On the eighth of February in the year 1578. a company of Drunkards, whose names are recorded as followeth: Adam Gibbens, George Keeple, John Keysel, Peter Horsdroff, John Warner, Simon Heamkers, Jacob Hermons, Hermon Frow : these eight drunkards, in contempt of the blessed Sabbath, agreed to go to

of a Drunkard.

the Tavern on the Lords day to be merry: and coming to the house of one Anthony Hodge, an honest godly man, they called for burnt Wine, sack, claret, and what not: the good man refusing to give them any, advised them to go to Church to hear the Word of God, but they all save Adam Gibbens refused, saying they loathed that exercise. Whereupon the Host departed, who being gone to Church, they began to curse and ban, wishing he might break his neck e're he returned: and wishing the Devil might break their necks, if they went from thence till they had some Wine: whereupon the Devil in the likeness of a young man appeared unto them, bringing in his hand a flagon of Wine, and so dranks unto them; saying, Good fellows be merry, you shall have Wine enough; you seem lusty Lads, and I hope you will pay me well: who answering, said: they would either pay him or engage their necks for it, yea, rather then fail, their bodies and souls: Thus these men continued drinking and swilling so long, till they could hardly see one another: at last the Devil their Host told them, that now they must pay for all, at which their hearts waxed cold: but the Devil bid them be of good cheer, for now they must drink fire and brimstone with him, in the pit of hell for ever. At which the Devil brake these necks asunder, and destroyed them. And thus

The Dreadful Character

ended these drunks their miserable days,
which may serve for a caveat for all drunks
forever.

Another example of Gods judgements, was
shewed upon two Drunks at a place called
Almain, on the fourth of July, 1508. the truth
whereof is as followeth. Two drunks com-
ing into a Tavern, called for Wine, which they
presently had of the best, but they disliking it,
for the newness of it, demanded better: so they
had store of old and new, where they sat swil-
ling & drinking until they were both as drunk
as dogs: then one of them began a carousing
cup to his fellow, who pledging him, asked
who he should drink to. (Quoth this wretched
drunkard) why? drink to God; upon which he
drank a whole carouse, and powring out, he
asked his drunken companion which wine God
should drink, who said of either, of which he
would: then having filled up his cup with new
wine, he held up his hand over his head, as
though God should have pledged him indeed;
wretchedly speaking these blasphemous words.
God (said he) I would fain know what Wine
thou lovest, this new Wine is good enough, and
too good for thee, if thou hadst sent better,
better thou shouldst have had, but such as it
is, take it and carouse it off. But behold the
dreadful judgement of God presently executed
upon

of a Drunkard.

upon this filthy wretch, for having thus stretcht
so; th his hand, the Lord by his mighty power
caused it to stand so steadfast, that the wretched
man could not pull it in again, nor stir his body
from the place where it stood; where for a while
he stood in most fearful manner his countenance
looking most gastly and fearful to behold; for he
seemed to be alive but stirred not: after whiche
the people sought to remove him, but could not;
then they tyed horses to him to remove him, but
could not: then they assayed to burn him, house
and all, but no fire would take hold on it: at
whiche they concluded, that God had made him a
fearful example, and perpetual spectacle to all
notorious drunks for ever. And in this very
place and manner as you have heard, standeth
this blasphemous drunkard to this very day: the
other drunkard his companion upon this, they
hanged upon a Gibbet before the doore of the said
house. Thus hath the Lord in all ages manifest-
ed his sore displeasure against this notorious
and beastly sin of drunkenness.

Now then seeing drunkenness is so offensive
to God, and bringeth such great evils as you
have heard upon men in this life, and eternal
condemnation in the life to come, let us then in
the fear of God avoid it, as most abominably
evil and pernicious, for every drunkard is the
Devils Imp, a very limb of Satan. Drunkards
rather

The dreadful Character

rather resemble brut beasts then men: For i.
how do their eyes stare out at their heads: how
do they come and froth at their Mouths like
Boars: do not their tongues faulter in these
Mouths? are not their heads as heavy as mil-
stones: and their wits as it were drowned in
their cups; therefore hal ye drunkeards, and
weep for the destruction that shall fall upon you.
A Heathen could say, he was better born then
to be a slave to his body. We are Christians,
let us say, we are better born then to dishonour
and disorder our bodies by filthy drunkenness;
we should be better born and better bred then
to be slaves to our sensual lusts and affections. It
is a saying of our Tobacconists, when any refuse
their smoaky practice (I say they) he was never
so well bred. I that Christians would say when
any entice them to be drunk, that they are not
so ill bred, that they cannot so disgrace their ho-
nourable calling and profession so much. You
have heard now the evil of this most horrid sin
of drunkenness, together with the most mani-
fold miseries and calamities that attend it:
namely, loss of credit, good name, and estate:
and without repentance eternal loss both of soul
and body in hell fire for ever. I then for the
Lords sake, Christians, I beseech you as you
love your swa precious souls, fly from this sin
as from a Devil that will damn you for ever. I
bea

of a Drunkard.

I beseech you hate and abhor it, thou art worse than a beast if thou dost not: what wilt thou endanger the loss of thy state, and hazard the health of thy body, and the eternal welsare of thy Soul for a little drinke, a little swill? D dost not venture the loss of thy soul, thy precious and immortal soul, for the enjoyment of a little swill, to please thy own base sensual Lusts and affections. D do not drinke and quaff away thy soul to hell: thou wilt repent thee if thou dost, for out of hell there is no redemption. Consider then betimes in the fear of the Lord, every time thou goest to the stinking Ale-house to be drunk, thou goest on the Devils score, and he will have his pennisworths out of thee in hell, thou shalt then pay the reckoning to him, both thy soul and body too will then be little enough for the devil, he will not do as the Ale wifes use to do, turn you out of doors when you have no money: no, but he will torment both thy soul and body in Hell fire for ever.

I beseech you consider, Ale-houses are the Devils accademies, the nurseries of all vice and wickedness; the Devil sends men to the Ale-house to be drunk, and the Ale-house sends men to Hell to be damned: both the Devil and the Ale-house are beholding to one another for customers: the Devil is the best friend the Ale-house hath, he sends them many a drunken Customer,

The dreadful Character, &c.

Somer, and were it not for the Ale-house; the devil might want guests in hell. Consider what St. Paul saith to the Corinthians, No Drunkard shall inherit the Kingdom of Heaven, unless he repent. The good Lord awaken every sinful Drunkard out of security, and bring them to re-pentance and amendment of Life. To conclude, in a word. Walk honestly as in the day, as St. Paul saith, not in rioting and drunkennels, nor in chambering and wantonness; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, *Rom. 13. 13.* For the grace of God which bringeth Salvation, hath appeared unto all men, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, *Tit. 2. 13, 14.* Whether ye eat or drink, or whatsoever else ye do, do all to the glory of God, to whom be glory and honour for ever, and ever; Amen.

FINIS.

